

# Light:

*A Journal of Psychological, Occult, and Mystical Research.*

'LIGHT! MORE LIGHT!'—Goethe.

'WHATEVER DOETH MAKE MANIFEST IS LIGHT.'—Paul.

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## GOOD FRIDAY AND EASTER WEEK.

In consequence of the recurrence of Good Friday, next week's 'Light' will—in order to meet the business requirements of the Newsagents—be sent to press on Tuesday, so that any communication intended for that issue must reach us by Monday morning.

The offices of 'Light' and the London Spiritualist Alliance will be closed from Thursday evening, the 31st inst., until the following Tuesday morning, and there will be no seance on Tuesday afternoon, April 5th.

## NOTES BY THE WAY.

Following in the wake of that exquisite book, 'The Soul of a People,' by H. Fielding (Hall), comes a book by W. E. B. du Bois on 'The Souls of Black Folk' (Chicago: A. C. MacClury and Co.). It is a book that ought to run like fire throughout the United States—and probably will do, as we observe the following unusual announcement:—

Published April 18, 1903.

Second Edition June 1, 1903.

Third Edition, August 1, 1903.

The book is at once a story, a rhapsody, a protest and a warning, and is thrillingly written from beginning to end, sometimes with a strangely musical pathos which makes us wonder whether the author is not right when he suggests that the negro race may yet be responsible for American music.

We hesitate between the impulse to indicate in our own way the design and the spirit of this remarkable book, and the wish to let the author speak for himself. For several reasons we decide to leave the stage to him, and quote the greater part of his 'The Forethought,' which very well sketches his groundwork, and gives a pleasant suggestion of his winning style:—

Herein lie buried many things which, if read with patience, may show the strange meaning of being black, here at the dawning of the Twentieth Century. This meaning is not without interest to you, Gentle Reader, for the problem of the Twentieth Century is the problem of the colour-line.

I have sought here to sketch in vague, uncertain outline, the spiritual world in which ten thousand thousand Americans live and strive. First, in two chapters, I have tried to show what emancipation meant to them, and what was its aftermath. In a third chapter I have pointed out the slow rise of personal leadership, and criticised candidly the leader who bears the chief burden of his race to-day.

Venturing now into deeper detail, I have in two chapters studied the struggles of the massed millions of the black peasantry, and in another have sought to make clear the present relations of the sons of master and man.

Leaving, then, the white world, I have stepped within the Veil, raising it that you may view faintly its deeper recesses—the meaning of its religion, the passion of its human sorrow, the struggle of its greater souls.

Before each chapter, as now printed, stands a bar of the Sorrow-Songs—some echo of haunting melody from the only American music which welled up from black souls in the dark past. And, finally, need I add that I who speak here am bone of the bone, and flesh of the flesh, of them that live within the Veil?

The Rev. M. J. Savage, in one of his latest published sermons, discusses 'Inspiration,' and from three points of view—Man, in relation to his sub-conscious self, Man in relation to other sub-conscious selves, either of persons still on the physical plane or beyond it, and Man in relation to God. As to this last he says:—

I am going to set forth what I believe to be true in regard to our personal relation to God; and you may think that I am going to concede here all at once and in a lump what I have been criticising and questioning. No matter. I am going to assert what I believe to be true—that this matter of inspiration is not arbitrary, that it is under law, and that it is open to us all to be inspired, uplifted, led and guided by the Eternal Light and Wisdom and Love.

Let me tell you, then, what I think to be true. Paul says in one place, that 'in Him'—that is in God—'we live and move and have our being.' I believe that is literally true. We are submerged, so to speak, in the life of God, as much as a fish is in the sea or we ourselves are in the air.

God is all around us, impinging upon us at every point, seeking to come in and take possession of our lives. This is what it means to be in a universe like this, that is saturated with the life and spirit of God in every part.

There is an old Scripture that speaks of God as standing at the door and knocking, and saying, 'If any man will arise and open the door, I will come in and dwell with him, and he with me.' Here is the condition: we must arise and open the door. We must be ready to welcome the divine; and, when we are in this attitude towards God physically, mentally, morally, spiritually, no matter in what department of our lives, then the divine inspiration naturally and inevitably does come in, flooding, filling, cleansing, nourishing, beautifying, glorifying our lives.

For our own part, we think that this has in it the whole of Religion. What more can we know? What more can we desire?

We are as little inclined as anyone to resort to 'spirits' in order to explain conjurers, or wonder-workers who look like conjurers: but we have some reasons for thinking that Houdini, 'the handcuff king' and prison lock-breaker, is an 'uncanny' person. His handcuff business is not the most mysterious part of his programme. His cell-opening feats (while stark naked) in such towns as Liverpool and Sheffield are far more wonderful; and there appears to be no imaginable explanation of them. We have, however, seen one of his small pamphlets—printed, if we remember aright, in Russia, at the end of which there is a portrait of Houdini being released by a spirit form whose hand he clasps. Of course that proves nothing; but it is a suggestion—and his own. We have strong reasons for believing that he has been well acquainted with Spiritualism for many years.

Mr. H. Rider Haggard's new novel, 'Stella Fregelius: A Tale of Three Destinies' (Longmans, Green and Co.), is of some interest to Spiritualists, though only in the way of a novel.

Mr. Haggard thinks it is not in any sense a romance of the character that perhaps his readers expect from him, and he describes it as dealing with the problem of a conflict 'between a departed and a present personality, of which the battle-ground is a bereaved human heart and the prize its complete possession.' If this is a puzzle, as well as a problem, we cannot help it. The book itself, however, is simple enough, though, of course, being Mr. Haggard's, it is quite uncanny enough for pleasure.

A very cheap but precious and dainty little booklet has been published by 'The Priory Press' (Clerkenwell, London), as one of a series of Threepenny booklets. The one before us is 'Thoughts from Amiel's "Journal Intime,"' and consists almost entirely of thoughts 'On the growth of the soul.' Here is a glimpse :—

Love at its highest point—love sublime, unique, invincible—leads us straight to the brink of the great abyss, for it speaks to us directly of the infinite and of eternity. It is eminently religious: it may even become religion. Who knows if love and its beatitude, clear manifestation as it is of the universal harmony of things, is not the best demonstration of a fatherly and understanding God?

We commend to anyone with a postal order to spare, the appeal of the Spiritualists of Stalybridge. They are all 'working' folk and need help in their effort to provide, for members and inquirers, new and larger premises. Their present room, holding about seventy persons, is crowded at every service, but they have secured premises which, with alterations, will give them a hall to hold three hundred. They want £150, and deserve a helping hand—with something in it.

We understand that next Sunday Mr. J. Page Hopps will conduct the evening service and preach at Stamford-street Chapel, Blackfriars. His subject will be, 'Old and new thoughts concerning Heaven and Hell.' Service at seven.

#### VERIFICATION WANTED.

The March number of 'Revue Spirite' contains an article which Professor Moutonnier has translated from the 'Light of Truth,' giving an account of some remarkable séances with Mrs. Sawyer, the medium with whom Dr. Gibier carried out so many experiments. He does not state in which number of the journal this account appeared, but we gather that it records fairly recent occurrences.

The gentleman whose report is translated is Mr. J. H. D. Chamberlain, of Springfield, Mass., U.S.A. He was at one time a Congregationalist minister, but a change of views caused him to give up his orthodox belief, which resulted in a painful breach with his wife, which appears to have caused him great distress. His attitude towards psychic phenomena seems to have been sceptical, and his first experience with Mrs. Sawyer rather increased his scepticism than otherwise. At later séances, however, his views were changed; for he avers that his sister and also his wife materialised and gave him assured tokens of identity, the latter showing much emotion. Among other tokens he received a paper inscribed with the words 'Oh! had I known what I now know! Forgive me!'

This record might be very valuable if some pains could be taken to verify the accuracy of the details given. The account is detailed: and it seems a great pity that the facts should not be carefully sifted. Perhaps this has been done; but it is not so stated, and we have no guarantee that the account is genuine beyond the simple word of Mr. Chamberlain, which may be absolutely reliable, but in a matter like this it is necessary to 'prove all things,' and not to accept abnormal facts on unverified evidence. The name of Dr. Proctor is also mentioned, as the gentleman in whose house the séances were held. It ought not to be difficult for investigators in the U.S.A. to obtain from these two witnesses a full and accurate statement of the conditions under which these séances were held.

H. A. DALLAS.

#### LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East (near the National Gallery), on

FRIDAY EVENING, APRIL 8TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

MR. J. W. BOULDING,

ON

'Some Interesting Spiritualist Experiences.'

The doors will be opened at 7 o'clock, and the Address will be commenced punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

#### SPECIAL NOTICES.

ILLUSTRATIONS OF PSYCHOMETRY AND CLAIRVOYANCE will be given at the rooms of the Alliance, 110, St. Martin's-lane, W.C., by Mr. J. J. Vango on Tuesday next, March 29th, and on April 12th, 19th, and 26th. These séances commence punctually at 3 p.m., and no one is admitted after that hour. Fee 1s. to Members and Associates; to friends introduced by them, 2s. each.

TALKS WITH A SPIRIT CONTROL.—Arrangements have been made with Mrs. M. H. Wallis for a further series of meetings at the rooms of the Alliance, at which pleasant and instructive talks may be had with one of her intelligent controls. The next séance will be held on Friday, April 8th, at 3 p.m., prompt. Fee 1s. each, and any Member or Associate may introduce a friend at the same rate of payment. Visitors should come prepared with written questions, on subjects of general interest relating to life here and hereafter.

PSYCHIC CULTURE.—Mr. Frederic Thurstan, M.A., kindly conducts classes for Members and Associates at the Rooms of the Alliance, 110, St. Martin's-lane, W.C., for the encouragement and direction of private mediumship and psychical self-culture. The next meeting will be held on the afternoon of Friday, April 8th. Time, from 5 o'clock to 6 p.m., and visitors are requested to be in their places not later than 4.55. There is no fee or subscription.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs has kindly placed his valuable services in the diagnosis of diseases at the disposal of the Council, and for that purpose will attend at the rooms of the Alliance, 110, St. Martin's-lane, Charing Cross, W.C., on Thursday afternoons, between the hours of 1 and 3. Members, Associates, and friends who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should notify their wish in writing to the secretary of the Alliance, Mr. E. W. Wallis, not later than the previous day, stating the time when they propose to attend. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

#### 'LIGHT' AND THE LONDON SPIRITUALIST ALLIANCE.

We beg to remind the Subscribers to 'Light' and the Members and Associates of the London Spiritualist Alliance, Ltd., who have not already renewed their Subscriptions for 1904, which are payable *in advance*, that they should forward remittances at once to Mr. E. W. Wallis, 110, St. Martin's-lane, London, W.C. Their kind attention to this matter will save much trouble in sending out accounts, booking, postage, &c.

## MESSAGE FROM MADAME MONTAGUE.

SAN FRANCISCO, March 2nd, 1904.

Loving greetings to all dear friends in England !

With profound knowledge of human nature, the poet tells us that 'Absence makes the heart grow fonder,' and I am verifying this where you, dear friends, are concerned. It is about a year since I had the pleasure of communicating with you, through the columns of 'LIGHT,' and although the happiness of meeting some of you was afforded me last spring, during my short visit to London, yet the distance in days has seemed even longer than the distance in miles, notwithstanding that six thousand of these, in land and water, lie between us.

My thoughts have been turning Eastward for some time, for my stay in California is drawing to a close. I delivered my farewell lecture last Sunday evening to my people in San Francisco, and I am now getting ready to cross the Rockies, on my way to the Big Pond, beyond which are so many faithful hearts, beating true, and warm and loving hands that I long to clasp. I had promised some of you an account of my journey from Liverpool to San Francisco, last May, and if, at this late hour, the fulfilment of that promise is still acceptable, I will give you a sketch of it, which may interest you for a few moments.

Needless to say, that the reason of my long silence is to be found in the busy existence I have led, crowded with manifold duties, both professional and social. Indeed, my correspondence assumed such proportions, for awhile, after my return, that I had to spend half the nights in writing, and this must be my excuse, to many of you, for delayed answers to kind inquiries.

But to go back to my Western trip, beginning on the day of sailing. In order to avoid the great heat with which the Eastern States were visited at that particular time, I had taken my passage by one of the steamers of the Dominion Line, the 'Canada,' en route to Montreal. As it sailed on the same day as the White Star Line steamer, from the same dock, and almost at the same hour, there was great confusion about the luggage, and as my boxes bore old labels of the 'White Star Company,' by which I had travelled recently, they were placed on the wrong steamer, so that after we had got to sea I was informed that my belongings were on their way to New York. Another mishap was that as we did not carry the mails we were not going to stop at Queenstown, or anywhere on the coast of Ireland, therefore all the letters and all the messages that should have found their way to you from one of these ports had to be forwarded by means of wireless telegraphy on those living currents of telepathic vibrations, which I trust you received faithfully.

We had a very fine passage, the boat was an old friend, as was also the captain, as well as some of his crew. The passengers were mostly Canadians, returning home after wintering in Egypt, or on the Riviera, yearly globe-trotters, to whom the sight of the Mother Country, 'Merrie old England,' is ever a delight, as well as a necessity. A canon and two clergymen of the Church of England were among the passengers; therefore we did not lack religious services on Sunday, and as the weather was fine, we had two or three open-air meetings (and preaching) on deck. The ship carried 700 emigrants from all parts of Europe, all having various Western destinations, and the usual entertainment, given on board for the benefit of the Seamen's Orphanage in Liverpool, was a very great success, talent being recruited from all parts of the ship; even including a Highland bagpipe. As we approached the Banks of Labrador and Newfoundland, the temperature fell so low that the close neighbourhood of floating icebergs was evident, and we wore our heaviest furs, even in the body of the ship, whilst we had to proceed with great caution and slow-speed, to avoid striking that dreaded enemy of northern navigators, floating ice. We landed all our emigrants at Quebec, and the sudden heat of the coast, after our recent experience on the Banks, stupified or prostrated many of us.

Quebec deserves special mention. It was my third visit to this curious centre, which, besides the celebrated fortifications of historical memory, has the quaintest streets, buildings, population, and customs to be seen on this side of the Atlantic.

The words 'primitive' and 'picturesque' partially qualify the place and its people, and one cannot realise that a few hours only separate the traveller from Montreal or New York. Standing on the steamer deck and watching the unloading of cargo by French Canadians, who have retained not only all the traits of their Southern type, and excitable nature, but also all the crude tools and primitive methods of work and manners of the Middle Ages, one could easily forget the march of time. Their language, a mixture of old dialects, combined with Indian and English words, is too complicated for a native of France to understand, and their religion seems to have undergone a similar transformation. As an illustration of lack of skill, I may say that just as the best cabdrivers in the world are to be found in London, the worst are those of the City of Quebec. Their sleighs in winter and calèches in summer are regular death traps, out of which you are thrown bodily and frequently (luggage and all), and the driver is far more concerned about his horse or the possible damage to his trap than about his passenger's safety. In case of an accident the shouting and yelling of the native driver are grotesque, and one is lucky to be left alive, if alone, after being pitched either on a bank of snow or a heap of dust.

As soon as we entered the St. Lawrence River we were enveloped in such a black fog that beside it the London 'pea soup' would have appeared brilliant. Bush fires had been raging for several days, loading the atmosphere with smoke, and all manner of burning refuse, reminding one of the 'Last Days of Pompeii,' and we remained at anchor for two days, unable to proceed in the thick blackness. When at last we landed at Montreal we found that the Catholic portion of the inhabitants had been thrown into a panic by these events, for if there is one thing that the French Canadians have preserved in its integrity, it is the superstition of their ancestry. They believed that the end of the world had come, and as soon as the atmosphere cleared sufficiently to travel abroad, public processions were in order, with banners, holy images, and vestments, and all the pageantry which composed such barbaric demonstrations during the (greater) early part of the last century. How slowly we are emerging from darkness and bigotry!

The revelations of latter days have not penetrated into these regions, carefully guarded by a jealous priesthood, which has all the advantages given by learning, wealth, and power, besides the prestige of tradition, popular superstition, and religious authority.

But here I must stay my pen for want of time, hoping to add a few words by the next mail.

FLORENCE MONTAGUE.

## 'A SPIRITUAL PRAYER SEVEN CENTURIES OLD.'

The following prayer is, I think—and, I hope, many of your readers will think so too—deserving of record, and worthy of a place among the many beautiful prayers which so often adorn your pages.

It is by Bishop Geoffroy d'Eu, who supervised the building of the cathedral of Amiens, and died in 1237. It is to be found in Latin, with its translation by Ruskin, in 'Our Fathers have told us,' Chapter IV. He writes: 'The prayer with which the last (Bishop Geoffroy) ends his life's work is, as far as I know, the perfectest and deepest expression of Natural Religion given us in literature':—

'I pray thee, Lord, the father, and the Guide of our reason, that we may remember the nobleness with which Thou hast adorned us; and that Thou would'st be always on our right-hand and on our left,\* in the motion of our own Wills; that so we may be purged from the contagion of the Body and the affection of the Brute, and overcome them and rule; and use, as it becomes men to use them, for instruments. And then, that Thou would'st be in Fellowship with us for the careful corrections of our reason, and for its conjunction, by the light of truth, with the things that truly are. And in the third place, I pray to Thee the Saviour, that Thou would'st utterly cleanse away the closing gloom from the eyes of our souls, that we may know well who is to be held for God and who for Mortal. Amen.'

Los Angeles, Cal., U.S.A.

A. K. VENNING.

\* NOTE BY RUSKIN.—'Thus, the command to the children of Israel "that they go forward" is to their own wills. They obeying, the sea retreats, but not before they dare to advance into it. Then, the waters are a wall unto them, on their right hand and on their left.'

## TALKS WITH A SPIRIT CONTROL.

In the absence of Mrs. M. H. Wallis from a recent séance held in the rooms of the London Spiritualist Alliance, those present had another opportunity of welcoming Mr. Wallis, whose control answered, amongst others, the following questions, for the report of which we are indebted to Miss May Harris:—

Q.: Is it the duty of everyone possessed of some small degree of clairvoyance to develop the same, and, if so, how is it best done?

A.: Clairvoyance is a phase of spiritual perception, and we deem it the duty of every individual to cultivate those capabilities of the spiritual self which relate man most intimately to the realm of causation. Clairvoyance, clairaudience, psychometry, and all the so-called 'gifts of the spirit,' are dependent on the fact that man is a spirit, possessing a spiritual organism which has its proper gifts or senses, and these may be consciously utilised or they may remain unknown and unemployed. Crystal-gazing, meditation, retirement, fasting, prayer, concentration, visualisation, are methods that have been found to be of service for the development of these faculties. Anything that tends to arouse susceptibility to psychic impressions, or to awake the inner powers of perception, will be found helpful, provided that proper times and conditions are observed, and that too much attention is not concentrated on this particular form of self-culture.

Q.: When there is no opportunity of joining a developing circle, and the occasions for sitting alone are limited to one a week, is there any chance of development taking place?

A.: As a rule it is inadvisable for inquirers to sit alone for control, but a few minutes in the solitude of one's chamber devoted to meditation, and the desire to become responsive to beneficial influences from the spiritual side of life, will help in the development of psychic powers.

Q.: How far does earnest prayer assist?

A.: The *attentive* student in any direction is likely to be the most successful. Prayer is in reality aspiration, or the focalising of one's psychic nature in longing or desire. But there is another aspect of prayer, viz., the attitude of serenity and receptivity. It is difficult to develop both, and yet the inspiration, coming in response to aspiration, cannot be clearly received if the mind be too deeply agitated, too strongly centred.

Q.: Is there any danger, in the cultivation of mediumship, of being obsessed?

A.: A sensitive person is liable to be affected in that way whether he cultivates mediumship or not. Sensitiveness exists whether people understand or are aware of it or not, and spirit people are about the earth constantly. A proper study and judicious exercise of mediumship would very largely tend to decrease, rather than increase, the number of instances of obsession. In many cases fear and ignorance are the root conditions which render people liable to be overpowered—whereas knowledge, purity, and confidence give power to hold one's own. Mediumship, if rightly followed, wisely exercised, and temperately employed, is a perfectly natural faculty, and may be used with advantage; but if the enthusiast rushes in 'where angels fear to tread,' he must take the consequences, which will teach him to acquire self-control.

Q.: Is it possible to get rid of obsession without help?

A.: We should not like to put limits to the possible. Obsession is the association of an individual on the spirit side with one, not necessarily bad or vicious, still in the body, and the transfusion of that spirit's mentality into the mental activities of the one who is thus more or less possessed, and who, either by self-surrender, ignorance, or persistence in an unwise or wicked course of life, has granted the spirit the power to attain mastery over him. It may be that the association is due to ignorance, disordered imagination, inordinate vanity, or excessive affection on the part of the sensitive, quite as much as on the part of the controlling spirit. This domination being injurious, painful, and tending to paralyse the will of the

subject, renders it difficult for him to obtain freedom without assistance, either from some other spirit, who comes in answer to prayer, or from some one in the body who, by the exercise of hypnotic or healing power, can arouse the will-ability of the sufferer and enable him to govern himself. By appealing to the spirit and praying for him, it is often possible to set him free from the obsessing idea, and he may thereafter remain associated with the sensitive, and, being grateful for the help received, prove a trusty friend and protector. If, instead of trying to dislodge the spirit by force of will, sympathy and love were more often used, the probability is the desired effect would be produced much more quickly and efficaciously.

Q.: Is there anything on the super-physical planes analogous to death on the physical? Since transition from one physical plane to another necessitates the abandonment of the corresponding body and energy, it would seem to require a repetition of the process in the higher planes. Can you tell us anything about this?

A.: There is unquestionably a process somewhat analogous to that of the death of the earth body. There is a 'sloughing-off' of the grosser elements, which are dissipated instantaneously, and the spirit body passes through a process of purification and preparation for life on the higher plane; but it does not leave behind an organism that requires burial or cremation.

Q.: Must spirits who are in very high states, have intermediaries before they can communicate with us here?

A.: There is communion between sphere and sphere corresponding to that between us and you, and there are 'medium spirits' through whom the more exalted ones transmit their thoughts to sensitives on earth. Many of these intermediaries are those who, owing to their brief mortal life, lack earth experiences, but they acquire knowledge of conditions on your side by associating with you and becoming the agents for the teachers of the higher spheres, and in fulfilling this duty, for which they are fitted by their innocence and innate purity, they are compensated for their seeming loss by early departure to spirit life.

Q.: Is it not possible for high spirits, when they have a divine message to deliver, to themselves transmit it to the one fitted to receive it without passing it through so many intermediate agents?

A.: It is possible that a mind on earth may experience moments of such exaltation and spiritual illumination that it telepathically responds to the thoughts of an exalted intelligence; but there are few who could bear the direct, unmodified influence of such a spirit for any length of time; it would burn as a fire, so subtle, so potent, so rapid are the vibrations. The influence must, therefore, be toned down to the capacity of the recipient and this is done through the agency of spirits who are more nearly on the same plane as the sensitives.

Q.: In what way do our prayers for the so-called dead affect their conditions, and are they aware of our petitions at the time?

A.: The latter clause of this question qualifies the first. It does not follow that the departed are aware of your prayers, although your thoughts may reach and inspire them. Suppose they were trained on earth to believe that any attempt to communicate with those who have passed over is forbidden; on coming to our side, they are blinded and cut off by their pre-conception from spiritual companionship with their dear ones left on earth, and though hungering for love they hold off and cling to what they consider their duty, rather than satisfy their natural desires. But where the mind is open and receptive your friends will know when you direct your thought to them, when you send out loving prayers and try to help them; but it largely depends on their attitude towards you as to whether they respond to, and are benefited by, your wishes or not.

Q.: How far away can spirits hear our call?

A.: Distance is practically annihilated where sympathy exists; where *rapport* is established and maintained. It makes no difference to me how far off I am, as you estimate distance, when my medium wishes for me; I know and respond.

## A NEW MEDIUM IN SCOTLAND.

BY 'AN OLD CORRESPONDENT.'

Referring to my recent articles regarding the search for the missing testamentary writing of my brother-in-law, who passed on last autumn, and the abortive result, I wish to chronicle as briefly as possible a sitting had by me with a new medium I recently heard of (Mrs. Inglis, of Dundee), and which took place on the evening of Saturday, 12th March last. The psychic in question lives about fifty miles from our home, was a total stranger to me, and came to sit with us at my express invitation, conveyed through a friend who knew of her wonderful powers as a medium for trance and clairvoyance.

The sitting took place in the dining room of the house possessed and lately occupied by my deceased relative, and the party consisted (besides the medium) of my eldest son, my clairvoyant daughter, a younger daughter (a good sensitive, palmist, and psychometrist), and myself.

The medium did not for a little while go into trance, but sat conversing with us on psychical matters. In a short time, however, she described as being beside me an individual who gave his name as 'Joseph,' and from the description of the appearance and dress, I seemed to recognise a friend, who had passed on at the age of fifty-four a few years ago, and who has more than once returned to me and given me, orally and in writing, clear proofs of his identity. Very shortly after that she passed quickly into trance, and was immediately controlled by my wife, who was at the same instant recognised by my clairvoyant daughter, as behind the medium.

As to the details of that appearance I say nothing, beyond this, that it was *herself*, as we all knew her when here, but I note that she reproduced for my own benefit one personal episode, which occurred at the door of my house in the country in which we were then living, in the end of July, 1902, on the morning of her fatal seizure, when leaving for town to my business, which I did, little dreaming that it was the last I would see of her on earth as a sentient or conscious being. After this, the medium again emerged from trance, but in a few moments was again controlled, this time by an Indian spirit, who correctly described my mother-in-law as being present, and at the same time my daughter whispered to me that my own mother had also appeared on the other side of the room. Later on another control possessed the medium (also an Indian), who spoke very broken English, and informed me that my mother was here; thus verifying what my clairvoyant daughter had just told me. The medium again became normal, and described with perfect accuracy the appearance of our friend and guide 'Dr. S.,' so often mentioned in these columns. A male control then took possession of the medium, and delivered in a sonorous voice a beautiful and lofty address on the benefits of Spiritualism, and at closing, in answer to my query, he informed me that his name was Robert B., a Scottish missionary, who had died in London, and who had, when a young man, taught this medium in a local Sunday school in a northern borough, where she then resided.

The medium then again returned to normal condition, and with perfect accuracy described a young sister-in-law of mine who passed on twenty years ago from a rapid decline, and who has written, materialised, and otherwise communicated with us many times since. On giving the pet family name of this girl to the medium, she said, 'That is correct.'

The medium then described to us a male person who had come upon the scene, and who she said was in great anxiety of mind about something which she believed was in the room in which we then sat, and which he could not describe or specify; but he gave her the impression that he could almost tear down the walls or lift the flooring to get it. The description was like that of my late brother-in-law, and I replied, 'We know this person, but we want information from him which he alone can give.' The medium said, 'He cannot give it to me, but if any of you can write automatically he will try and write something,' whereupon I put a pencil and a sheet of notepaper into the hands of my eldest daughter, and asked her to try and

write. After a little while she was controlled, and a short message was written, very slowly and with feeble power. On examining it when the control ceased, I was delighted to find it emanated from my late relative, and that the earthly script was reproduced most completely. The message was addressed to the medium in her Christian name, and merely said that his will was complete, that we were not to worry, and that the writer would come again. The Christian name, 'John,' was signed by the writer, but the power evidently had failed to write the second name. The medium then told my daughter that later messages would come from this source, giving us all that was necessary to be told; but that she would require to sit at stated intervals for automatic messages on this matter.

The last incident of the séance was the control of the medium by my son F., who came close to his brother and myself, and we had sweet communing with him for a few minutes. Only one thing I note. He said, 'Mamma wants to know if you recognised the test she gave you, when she came to-night,' and on my reply being in the affirmative, he said, 'I will tell her and she will be glad.'

After the sitting the medium identified the portrait of (1) my brother-in-law in a photographic group of about twenty persons; (2) my wife; (3) my mother-in-law; (4) and my sister-in-law; all from photographs shown to her under the best test conditions possible, which made the demonstration very complete.

I make no comment on this beyond noting that by no human possibility could the medium have known of names, dates, personages, or events dealt with by her, both normally and under control, at this sitting; and that the only conclusion possible to me was, that I was dealing with spirit entities able through an earthly medium to give me very clear proof of their continued and sentient existence in another sphere.

The Editor of 'LIGHT' has been furnished with the name and address of the medium, who is the wife of a respectable artisan, and the mother of a large family, and of whose probity and power I have formed a very high estimate indeed.

## THE KEYNOTE OF LIFE.

The keynote of life—the only and the unerring clue to its labyrinthine experiences—is trust, absolute trust in God. 'What is this saving faith to be and how can it be attained? Can we find any sure way of touching the spring which moves us so potently?' There is, assuredly, one means of attaining the saving faith, of touching the spring, and that is by prayer. For prayer is the means by which one lays hold of the divine life, enters into the divine spirit, and is as one with it. The most wonderful and radiant results come from the intense effort to purify the spirit by prayer before entering into sleep at night, for sleep holds the body passive, while the spirit is for the time free to enter into the higher spiritual realm and be companioned with higher intelligences. Sleep holds the body and liberates the spirit, which then may, and often does, hold sweet communion with those who (by death) are entirely liberated from the physical world. To enter on sleep through the gates of prayer is to be led, for the time, into the spiritual world and into companionship and communion with those in the heavenly life.

Often there is wise counsel given; suggestions, intimations, that lift up the level of human life into closer connection with the divine life. These experiences during sleep—when the life of the spirit is more intense than in waking hours, because it is liberated into its own world—are a vital factor in that law of growth by which the soul 'quits its whole system of things . . . and slowly forms a new house.' Let life be, indeed, 'a putting off of dead circumstances day by day.' Putting off those that are old and dead, one enters into those that are new and supremely alive. It is the process by which man builds 'the more stately mansions'; by means of which he leaves his 'low-vaulted past' and comes out into the luminous and golden days of the life radiant.

LILIAN WHITING.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,  
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### A NEW BIRTH OF THE SPIRIT.

'To the student of the development of human thought there is probably not in the world to day another place so interesting as the small city of Akka, in northern Palestine; for there may be investigated, still in its youth and under the fostering care of one of its founders, a religious faith which gives promise of becoming, at no very distant time, one of the recognised great religions of the world.'

These are the first words of Mr. Myron H. Phelps' new work, 'Life and Teachings of Abbas Effendi: A Study of the Religion of the Babis, or Beha'is, founded by the Persian Bab and by his successors, Beha Ullah and Abbas Effendi' (London: G. P. Putnam's Sons). If this bold suggestion is at all exaggerated, the over emphasis is excusable, for the story told in this book is unique, and the specimens of the teachings of the new 'Manifestations' are refreshing and elevating in the highest degree.

In a general way, one may regard the new faith as an ethical emerging from the closely-guarded Moslem camp. That emerging occurred in Persia in 1844, when a youth, one Ali Mohammed, presented himself as the Bab (or gate), *i.e.*, a Messenger through whom the divine will and divine truth may be known. At once, of course, the regular practitioners were roused, and very soon an era of bloody and relentless persecution began. The followers of the Bab were slaughtered, right and left; and five or six years after his advent the Bab was himself executed, but not before he announced a successor, a 'Manifestation of God,' who would be greater than he. This new leader appeared soon afterwards in the person of Mirza Haseyn Ali, upon whom the Bab had conferred the title of 'Beha Ullah' (Glory of God). This extraordinary man 'suffered the loss of all things,' sacrificed enormous wealth, and went through well-nigh unimaginable sufferings, during enforced wanderings in the dominions of the Sultan of Turkey; these ending ultimately in the remote Akkar whither he and his followers had been sent as prisoners. Here the 'Blessed Perfection' died in 1892, his son succeeding him, and proving to be the greatest of the three 'Manifestations.'

The place of the father's keenest sufferings in imprisonment is still the place of the imprisonment of the son and of the few disciples allowed to him, but the transformation is complete. 'For more than thirty years,' says Mr. Phelps, 'this man has been a prisoner at Akka. But his jailors have become his friends. The Governor of the city, the Commander of the Army Corps, respect and honour him as though he were their brother. No man's opinion or recommendation has greater weight with them. He is the

beloved of all the city, high and low. And how could it be otherwise? For to this man it is the law, as it was to Jesus of Nazareth, to do good to those who injure him.'

If it were permitted, tens of thousands of disciples would make pilgrimages to Akka, if only to see their 'Lord and Master,' and other thousands would 'sell all that they have,' if they were allowed, and leave country and kindred, to settle in the neighbourhood of Akka to be near him. Everywhere is the new Gospel spreading. Its missionaries, even in all the important towns of America, are meeting with great success; and in all Mohammedan lands they find a welcome in spite of persecution. A late writer computed that in Persia itself, where the persecution was deadliest, the Beha'is comprise something like half the population.

What is the secret? Perhaps the New Testament phrase, 'Power from on high' best expresses it: but this power from on high is purely ethical, social, humanitarian. This religion has no magic, no miracle, no priest. It is almost entirely the teaching of pure charity and good will, involving the sacrifice of every merely animal and selfish passion. The one word 'Love' might tell it all. Mr. Phelps says, 'If we analyse this peculiar spirit of the Beha'is; if we seek to penetrate that which marks them off from other men, the conclusion to which we are brought is that its essence is expressed in the one word *Love*. These men are Lovers; Lovers of God; of their Master and Teacher, of each other, and of all mankind. This is the name which they are fondest of applying to themselves, and it is that which most intimately indicates their distinctive characteristics.'

At the root of this is the doctrine, fast held, that the race is one. 'The life of all men is a single divine emanation. They should therefore hold to each other the closest relation of sympathy, love, and brotherhood.' The sense of separateness is the evil at the heart of all selfishness, ambition, and self-assertion. The cure for all this is the sense of oneness, the emotion of love, and the law of service. One said of Beha Ullah, the second Manifestation, 'He turned to every people, to all mankind, saying: "Ye are the leaves of one tree, the fruit of one tree. Be ye kind to one another."' The 'Book of Laws' even suggests the devising a universal language. 'This,' said Beha Ullah, 'is the means of union, and the greatest source of concord and civilisation. Teach this common language to the children in all schools, that the whole world may become one land and one home.'

Of course, this carries with it an immense charity in relation to all religions: in fact, it involves a universalism of sympathy and charity: and this is very pronounced. 'It recognises every other religion as equally divine in origin with itself. It professes only to renew the message formerly given by the Divine Messengers who founded those religions, and which has been more or less forgotten by men.'

Abbas Effendi, on being told by one of his disciples, on her leaving Akka, that all her associations were in the Christian Church, advised her to return as a Christian and remain in the Christian Church. His doctrines are put forth only as a 'unification and synthesis of what is best and highest in all other religions.' The Holy Spirit, or breathing forth of God, has been variously named: 'Krishna,' 'Logos,' 'Holy Ghost'; but all mean the same thing. He does not so much exhort men to become Beha'is as to practise the good they already profess in connection with whatever faith they hold. Even those who bow before idols will be accepted, he says. God does not mind our varying names and symbols: He wants our yielding. What matters the lamp—Indian, Arabic, Persian, Israelite, Christian? It is the light that we all want.

Beyond these beautiful simplicities, there are depths, psychological and philosophical, of which Mr. Phelps gives an excellent account, but these we cannot now discuss. We will only say that their scientific modernness surprises us. Altogether, this is a book of great charm and interest. In many respects it is an object-lesson which all Christians, including the bench of bishops, might profitably ponder.

### THE BLESSING OF PAIN.

Pain is one of the most beneficent and blessed gifts of God to His creatures; not in itself, but in its uses; not in every particular instance, but in the general plan. It is the tocsin, the fire-bell, the burglar-alarm. It gives warning of the presence of that which is injurious to the physical organism, and which if allowed to remain would cause its deterioration or destruction. To abolish pain, if that were possible, would be like tearing down the lighthouses that save the mariner by warning him from the perilous rocks. Do we mean by this that we would calmly allow our fellows to go on suffering pain which might be eased or prevented? No, that is not our meaning. To continue to suffer pain without taking measures for its relief would be like letting the ship dash upon the rocks, heedless of the warning light. We must consider what pain denotes, and then apply the remedy, both as regards cause and effect.

In the physical world pain accomplishes three objects: it reveals the presence of physical evil, and thereby calls for its remedy; it directs the attention of the nervous system, which controls the reparatory forces, to the part needing repair; and it acts as a warning to the sense-nature for its guidance in the future. In our over-civilized life, many diseases are the products of injurious habits which are so deeply rooted in our social customs that, though 'more honoured in the breach than in the observance,' they are most difficult to eradicate. But it is well for us to know that they are unnatural, in order that we may seriously consider whether this manner of living is conducive to our highest welfare, both of body and soul.

Yes, of soul. Men indulge and pamper their bodies, and what is the result? Is it good for the body? Pain and the doctor tell us, 'No'! Is it good for the mind? 'No,' again, for the mind cannot work well when the physical system is out of poise, or sated, gross, and drowsy. Is it good for the soul? Once more, 'No,' for we cannot turn our thoughts successfully to higher things when they are taken up by care for the indulgence of the body. For the body is an insatiable creature, and the more we allow it to partake of any mere indulgence of the outward senses, the more of this indulgence it calls for, and the more imperative its demands become.

In some respects we, as human beings, have progressed far beyond the physical organisation of our bodies, which we share in common with the animals, who for their part have no doctors, and none but Nature's crudest remedies, at their command. In them, the warning of pain serves to awaken an instinctive response, which brings its own natural remedy. But with us it often shows itself, and continues long after we have done all we can to care for the part to which our attention is thus called, by all the means that science can apply. In such a case, after the warning has been given, and duly heeded, science does a noble and God-like work in easing us of the pain that has now served its purpose, and thus stopping the alarm that is no longer needed.

Death, disease, and pain are three of Nature's mysteries, and they all hang together as part of an ordered plan for the renovation of the Universe by the divinely-guided evolution in which every living cell, or, as some say, every

atom, bears its part, by virtue of the inherent, even though latent, life that is in it. We call these things evil, or we regard them as punishments for evil. But evil, its effects, and its punishment, are three ideas which must be distinguished in our minds. Penitence for evil actions is better shown by reversing their effects by good deeds than by enduring useless pain, while the real punishment is the remorse of the soul.

To a Spiritualist, Death is not the dread mystery that it is to others, but this fact only deprives death of half its terrors, and if for us it has lost the remainder, this is because, in addition to gaining this knowledge, we have also prepared ourselves to die. For, strange as it may seem, there are those who look upon death all the more calmly, or even seek it, because they regard it as the complete cessation and annihilation of life. They reject the idea of survival because they are more afraid to live than to die. They are so hopeless, so ready to give up the great endless game, or the unceasing struggle of life, that what they most dread, beyond all else, would be the prospect of having to continue their existence elsewhere. Such men are fit neither to live nor to die, because they are not fit either for this life or for the one beyond what we call Death.

Disease and its usual accompaniment and most frequent warning, Pain, are the monitors of Death, and under this aspect they may be of incalculable benefit to the soul. Not every man who says to his soul, 'Take thine ease, eat, drink, and be merry,' is snatched away in a night from the contemplation of a life of worldly enjoyment. More often it happens that Pain, like a merciful warning spirit, comes to force that man to reconsider what life ought to mean to him, and to lead him to turn his attention to higher things, which, when the illusions of this life are over, he will find to be realities. For if a man knows that the rest of his life will be subject to pain, he knows also that he cannot count upon any great enjoyment from the pleasant things he had proposed to himself; and he begins to consider what life is, what is reality and what is appearance, and wherein consist the true wisdom and the true pleasure of action. He begins to find that he has been pursuing a hollow and false idea, and a dangerous one at that, for he has not only laid the seeds of diseases which will shorten his life, but has also diminished his chances of solid happiness in any future state, at all events in any higher one. Then there commence for that man, even on earth, the pains of Hell, which are the pains of the inward fire that burns until it has consumed away the vices and the selfishness of the soul. And this pain also is beneficent, for it ends—unless he stubbornly resist and choose rather to suffer than to learn—by setting him free from the bondage of Self, and allowing him finally to rise to that glorious liberty of the Children of God wherein Christ, by showing us how man can rise above Pain and Death, hath made us free from all the phantasmic fears that pursue us in this life. Let us, then, thank God for the Blessing of Pain, that so often gives us pause while we thoughtlessly pursue the road that leads us away from Him and His Glory—our true and destined ultimate inheritance, yet only to be won by faithful following of the Path that has been so lovingly set before us.

A PRESSING NEED.—A correspondent writes: 'It is strange that people do not understand that what the cause most requires now is evidence on scientific lines by sympathetic people. If Spiritualists do not provide this, who are to do it?'

UNION OF LONDON SPIRITUALISTS.—The next monthly Conference will be held at Clapham Assembly Rooms, Gauden-road, Clapham, on Sunday, April 3rd (Easter Sunday). Afternoon, at 3 p.m., Mr. A. J. Cash on Lyceum Work. Evening, at 7 p.m., Mr. G. Tayler Gwinn, Mr. J. Adams, and others. Tea at 5 o'clock.

## RAUPERT'S 'MODERN SPIRITISM.'

BY 'SCRUTATOR.'

This clever and most puzzling book is worthy of further consideration, and from another point of view than that taken in your very amiable leading article in 'LIGHT' of the 19th inst., for it is written by a gentleman who has for thirteen years professed to study the subject of Modern Spiritualism with an unprejudiced mind. It seems to us, however, that his later conclusions, said to be based on these studies, are not justified by the facts of his personal experience, and there is manifested throughout the book a very strong theological bias. It is an open secret that this is not the first book produced by Mr. Raupert, although the author does not give any indication of this fact on the title page of this volume. It is necessary, however, in estimating the present production to appraise it in relation to its predecessors, and we trust that in so doing we are actuated by the highest interests of truth, even if the inconsistencies of the author become apparent. In the preface it is said that 'the modern spiritistic movement'—in his previous volumes he was satisfied with the better word spiritualistic—that this 'movement, so strongly supported by recent scientific utterances, is increasingly affecting all classes and conditions of society, and is beginning to undermine the religious belief and convictions of thousands of serious-minded, but not very accurately informed, persons.' It would appear, therefore, that the *raison d'être* of this volume is to prevent this undermining of religious belief, which belief we gather to be the system of doctrinal theology held and promulgated by the Roman Catholic Church.

Mr. Raupert's first volume was written when he was a more or less obscure clergyman, and is 'A record of experiences in Spiritualism by a clergyman of the Church of England.' Having subsequently found the error of his sacerdotal estate he became a lay member of the Church of Rome, and as 'A member of the Society for Psychical Research' wrote his second volume. In this, his third work on matters psychic, we can distinctly discern the enthusiasm of the religious convert rather than the mature judgment of the scientific student—the establishment of truth being apparently quite a secondary consideration to the propagation of an ecclesiastical creed. He starts out to prove that the claim put forward by Spiritualists 'that the spirits of the dead are habitually communicating with us through the agency of sensitives,' is not justified by the facts, and that 'the popular and widely accepted view of the matter is a mistaken one and that the modern spiritistic theory is untenable.' We would remind Mr. Raupert, by the way, that Spiritualists desire to prove that their friends are not 'dead' though they have thrown off their physical envelope. Our author, to controvert our present and his former position, asserts that 'information of a deeply interesting and suggestive character which has quite recently come into his possession' has confirmed him in his newly-established conviction, but, strange to say, he withholds from his readers the information which has changed his view of the matter, so that we are obliged to go back to his first volume to find the facts of his experience, and from his books we shall not hesitate to freely make literal quotations, as we desire in criticising his conclusions to be absolutely just to the writer.

When we try to get an inkling of this 'vast amount of material containing first-hand evidence of an extremely interesting character,' which is to upset the accumulated knowledge gained by Spiritualists, we find that this 'evidence is for the most part of so delicate and personal a character that it cannot be used for publication in a work of this kind'; yet Mr. Raupert condescends to give us one or two instances in which this restriction does not apply, and his first example is from a correspondent 'until recently an inmate of an asylum.' Surely Mr. Raupert does not expect us to take such evidence as this poor lunatic can supply, to upset our cherished views, supported as they are by the investigations of men like Dr. Alfred Russel Wallace, Sir William Crookes, Minot J. Savage, Frederic W. H. Myers, and Richard Hodgson; yet, strange to say, this former asylum inmate starts his communication with this statement,

that, 'the spirits are capable of taking possession of any person who comes into relation with them,' &c.

The first chapter of this present volume deals with 'The Evidence,' and he therein endorses the view of a lay Cambridge science professor, that 'the facts of Modern Spiritualism must either be admitted to be such as they are, or the possibility of certifying facts by human testimony must be given up.' He then proceeds to give numerous extracts from the evidence of distinguished investigators 'which is based upon accurate and painstaking research conducted by men trained in habits of careful scientific observation,' and he concludes with this pregnant statement, that it is 'wholly impossible to escape the conclusion that a very large proportion of the phenomena commonly termed spiritistic are objective in character, that they are often directed and controlled by intelligence, and that intelligence is frequently one apart from and independent of the intelligence of any person or persons assisting at the experiments.'

The second chapter deals with the well-known phenomena of Spiritualism, and follows closely the classification given by Sir William Crookes. In chapter three 'The Sensitive' is discussed, and is shown to serve 'as a link between the world of spirit and that of matter.' After giving extracts from the writings of many well-known Spiritualists, our author points out some of the dangers connected with the development of mediumistic gifts. He agrees with the contention of the Spiritualists that in attempting to explain the facts, (p. 78) the 'subliminal mind theory, even stretched to its utmost limit, does not cover the whole ground, but that independent spirit action must be admitted in connection with a certain proportion of them.'

'The Intelligence or Intelligences' forms the title of the fourth chapter. The term in the singular indicates the primary thought of the author's mind as to the source of the admitted communications, he having thoroughly convinced himself that in a large proportion of cases it is 'independent and extraneous in character.' He speaks of the spiritistic theory in the 'wider sense,' and in the 'narrower and conventional sense,' without giving a very clear idea of what is meant by these arbitrary distinctions, and mystifies us by stating that in the writer's opinion 'the difficulties which the spiritistic theory presents to the purely scientific investigator are due to the circumstance that he conceives of this theory only in the narrower and conventional sense, and entirely fails to take into account the possibility that the intelligence, so frequently and manifestly operating in connection with these phenomena, may, while independent and extraneous in character, be conceivably not that of the dead.' Mr. Raupert might have deigned to tell us a little more precisely of what the intelligence manifested is the indication. He concludes this part of his book by stating 'that it is only the full recognition of this possibility which will clear away the remaining difficulties attending that inquiry.'

The two concluding chapters on the spiritistic theory and creed occupy more than half the volume, and contain an examination of this theory in detail, which our author asserts ought to be approached with neither 'personal predilections' nor settled 'religious convictions,' to bias the result. I fear our author does not always maintain that high ideal in his criticism, and apparently manipulates the evidence to meet his ecclesiastical preconceptions, forgetting the while his former appreciation of the true investigator's attitude, that of relying on the scientific method of observation and experiment, and of attempting to discover the laws and conditions of spirit communion.

He indicates that the Spiritualist theory is the one increasingly adopted by science, that its simplicity commends it, and that at first sight it would seem to explain all the phenomena and to cover the whole ground; but these claims do not now appeal to him as they formerly did. At p. 97 of his first work he says in regard to recognised spirit forms which manifested to him, 'the incident which now followed has left a very deep impression upon my mind, and has, so far as I am individually concerned, taken the whole subject of spirit intercourse outside the reach of any element of doubt.' Then follows the

narration of the phenomena, and he concludes (p. 100) : 'It seems to me somewhat childish, after such an experience, to waste time in seeking to disperse the doubts of the unbelieving. If the incident related, witnessed by five sensible and rational persons, does not, from the nature of the circumstances, carry conviction, no further testimony that I might adduce is likely to do it. There are some, as we know full well, who will not believe, "though one rose from the dead." The source of their unbelief lies in themselves, not in the insufficiency and the weakness of the evidence. There is such a thing as the "wish not to believe," and to such a state of mind flaws and difficulties will, of course, suggest themselves.'

I wonder if Mr. Raupert has forgotten these statements of his own, yet he writes in this present volume about one hundred and twenty pages to combat his former conclusions without, be it noticed, giving any scientific evidence to uphold his present change of position. Towards the end of his recent volume we can discern, we think, the secret of its production, and that is, that Spiritualists have 'broken away from the historic creed of Christendom' and tried, untrammelled by ecclesiasticism, to get at the truth manifested in the early days of Christianity; they have gone back to Jesus of Nazareth, and with the knowledge of to-day have thoroughly appreciated his Spiritualism. Our author asks somewhat ironically, 'why this same extraordinary medium appearing in a benighted world keenly anxious to be certain of a life beyond the grave, and himself knowing the secret of spirit intercourse, and the best means of obtaining this much-desired knowledge, did not say a single word on the subject, did not leave a single instruction as to how a séance may be safely and effectively held, how we may best put ourselves in sensible communication with the departed dead.' We would commend Mr. Raupert to read without bias the various records of spiritistic phenomena contained in the Gospels and Acts of the Apostles, especially that remarkable scene on the so-called Mount of Transfiguration, and he will see that the gathering together of a number of devout individuals possessing mediumistic gifts, with a serious desire for ascertaining truth and receiving help from the spirit world, is the necessary condition for obtaining communion with the departed 'dead,' as did Jesus of Nazareth and his chosen disciples get with those heroes of an early age, Moses and Elias. The lessons to be learned from such an unbiassed study of the New Testament would surely lead to different conclusions from those indicated in the last paragraph of the book, in which it is stated that the 'teaching of Modern Spiritism has clearly gone to show that whatever else the spirit creed may be it is utterly and wholly incompatible with, and indeed manifestly antagonistic to, the teaching of Holy Scripture.' In the ecstasy of his theological convictions our author has made many mis-statements in regard to present-day Spiritualism, but we have said enough to show that the book is written with too manifest a bias. We wish Mr. Raupert had had the courage of his convictions and called his book *Modern Satanism*, for apparently he wishes to imply that Spiritualism, as it exists to-day, is of the devil, just as the priests and Pharisees of the apostolic age said that the works wrought by the psychics of those days were satanic in their origin.

**SPIRIT PHOTOGRAPHS EXHIBITED at CHISWICK.** — On Friday and Saturday, the 18th and 19th inst., upwards of three hundred interesting cabinet size 'spirit photographs,' for the most part the property of Mr. H. Blackwell, were exhibited at Avenue Hall, 300, High-road, Chiswick. Mr. Blackwell very kindly answered the many questions which were put to him by the large number of visitors present, some of whom were from the North of England. Many of the psychic pictures were of well-known deceased members of our own Royal family, poets, authors, statesmen, divines, potentates, and also of children and other relations of Mr. Blackwell. Mr. Blackwell's interest in the ownership of the lease of the house at Broadstairs, the favourite resort of Charles Dickens, may possibly account for the appearance of the famous novelist upon that photograph beside that gentleman. There were also photographs of Miss Houghton, Mrs. A. Kimball, and some French gentlemen, with psychic forms beside them. Visitors also brought examples of striking photographs, and one, with an account of how it was taken at Canterbury by a member of the Chiswick Society, lent added interest to the collection.

## SPACE AND MATTER.

While assuming the possibilities of space existing in the forms of one, two, three, and four dimensions, it must be understood that, with our present faculties of perception, we are only able to realise in a tangible manner space of three dimensions, for the obvious reason that it is only this particular example which manifests itself on the material plane. Manifestations of the other three must be sought for on other planes than ours; therefore, since our perceptions are all but limited to the material plane and only able to penetrate the borderland of others under conditions of which we have, so far, a very imperfect knowledge, we must have recourse to mere comparison if we wish to get some idea of what the other forms of space may be like. For instance, space of one dimension is supposed to be the line traced by the movement of a single point either backwards or forwards; consequently, the rise and fall of the mercury imprisoned in the tube of a thermometer or the to and fro strokes of the piston-rods of an engine, give some idea of the matter, but as illustrations these examples are crude and imperfect, for the said mercury and piston-rods have a certain diameter and such a thing as thickness or diameter is, in this case, not permissible. If, however, we take one of the rays of light which reach the earth from the stars we should perhaps obtain a fair example of what one-dimensional space might be, for neither the lenses of the finest telescope, nor Lord Rosse's six-foot reflector, can resolve the point which forms the section of this ray into anything more than a point. Thus we have a line (of light) traced through space by a point whose minuteness is so far immeasurable, and this, I take it, is a fair illustration of the meaning of the term in question.

For an example of the next on the list, two-dimensional space, we need go no further than those animated photographs which we see nightly thrown on the screen by the cinematograph. This will give one a fairly comprehensive, also an interesting, exhibition of movements in space of two dimensions, or, at any rate, something near it. The prime qualification for this state of affairs is supposed to be simply area, that is, surface devoid of depth, thickness, top, or bottom. Points and lines may wander all over the plane in any direction they please; they may even jostle one another, but on no account may they overlap. The consequences of such indiscreet behaviour would be disastrous, for the culprits would immediately vanish into the next world, where they would become creatures of a sphere akin to our own, and could only be communicated with by their sorrowing friends by means of a medium or a two-dimensional planchette. This possibility seems to imply that the origin of this particular world of ours, such as we know it, may, after all, be but the apotheosis of a two-dimensional predecessor.

Do those vortices, which are supposed to be set up in the ether by the passing of an electric current through a Crookes vacuum tube, display to us in miniature the transformation of something which belongs to space of two, into our own world of three dimensions? Should this be so, then one would not be out of order in supposing that what is known as the ether may indeed be the sphere of two dimensions, and that the change from this sphere to our own marks nothing less than the birth of matter. The nebulae, which are more or less vortical in form, and which many of us believe are the first beginnings of world-systems, may be precisely the same phenomena on a scale of inconceivable magnitude—visible results of a mighty throes in the etheric world whereby a vortex of primitive matter is born.

Fortunately, in such a speculative subject as this we are enabled to carry our explorations into regions which the orthodox scientist politely presumes to be non-existent. In this connection we may assume that the etheric plane has certain limitations peculiar to itself, which places it, in its relations to our own world of solids, in about the same degree as we stand to the psychic plane. Therefore, we cannot go to the last-mentioned for information regarding happenings on the etheric plane. I believe that signals to the intelligences on the other side have been attempted by means of the Marconi

apparatus or Crookes tube, but, so far as I can gather, the experiment has been fruitless. Presumably these particular vibrations take place on a plane which is practically non-existent to the dwellers on the psychic plane. Of course this does not point to the conclusion that the etheric plane is one of two dimensions, but, on the other hand, there is a vast field for curious explorers, particularly those who are acquainted with Zöllner's studies on the subject, to establish some sort of identity between the psychic plane and the world of four dimensions. For instance, concerning *apports*, what takes place during the interval, if any, between the disappearance of an object in one room and its re-appearance in another? I take it that it is first de-materialised and then re-materialised. If this be so, then surely it must become visible during the said 'interval' to those on the other side of the veil—perhaps in the same way that electrons are flashed out of their normal sphere into our own by the action of a vacuum tube. Should this be the case then we may assuredly assume that during the momentary visibility of electrons on our side there must be a corresponding invisibility or de-materialisation on the etheric plane.

To many the term 'fourth dimension' implies the possibility of matter passing through matter, or 'throughth,' as it is often called. But since two material atoms cannot occupy the same space, nor even touch one another, it follows that two objects on the same plane cannot pass through one another. Apparently an object transformed for the time being to the spiritual plane can pass 'through' matter, but during the process thereof the intervening matter and space through which it is supposed to pass must be non-existent to it, therefore the word 'throughth' is hardly applicable. By the same token I take it that a similar rule holds good on the spiritual plane, viz., that spiritual matter cannot pass through other spiritual matter.

J. BINES.

#### THE FOURTH DIMENSION.

To my mind, 'the fourth dimension' is that of interpenetrability, a conception which abrogates that axiom which says that two bodies cannot be in the same place at the same time. Physical science has demonstrated that most bodies are porous as regards the particular kind of medium by which the higher vibrations are transmitted, I mean those of the X-rays, and especially of wireless telegraphy. Even in every-day experience we know that many solids, such as glass, are pervious to light, and therefore to the medium by which light is conveyed, very much as a sponge is pervious to water.

The usual method of illustrating the conception of matter on many planes is to imagine a space filled with cannon-balls, among which are poured marbles, then shot, leaving air space in between. But we are inclined to think that the cannon-balls should rather be figured as sponge-like, capable of being themselves interpenetrated in their apparently solid substance by the marbles, the marbles by the shot, and the shot in the form of little sponges also. Thus the condition of the four dimensions intersecting, posited by 'M.A. (Cantab)' on page 82, would be fulfilled, for if the containing space were a sphere, there would be one sphere of cannon-balls, another of marbles, &c.; in fact as many as there were degrees of fineness of matter, all forming one compound sphere.

A hint that the fact of space being filled with one form of matter, is no obstacle to the free passage of other matter, is given by the fact stated in the text-books, that if a small quantity of one gas is introduced into a receiver containing another, the diffusion of the gas so introduced takes place with the same rapidity as though the sphere were empty, whereas everyone knows that liquids and solids require time or effort to form a perfectly homogeneous mixture. Still, we only mention this as a hint, and we should perhaps do well to take the axiom of non-penetration as referring to two masses of matter of the same 'plane' or degree of tenuity. Thus, a human body and a spirit may occupy the same place, but not two men, nor, perhaps, two spirits on the same plane of existence.

J. B. S.

#### PRINCESS KARADJA AND MR. PETERS.

Princess Karadja's magazine, 'XX:e Seklet,' contains the following notice of Mr. A. V. Peters and his work:—

Many of the readers of this magazine must remember the renowned English clairvoyant and psychometrist, Mr. Peters, who visited Stockholm in the autumn of 1902, and obtained many friends there. Since that time he has gained more and more recognition, not only in England, but also in other countries which he has visited. Last summer he gave a series of séances in Holland, Belgium, and Germany. In June he paid a short visit to my château, and on that occasion gave a splendid proof of his rare gifts.

One day, about noon, the servant announced that a lady and gentleman had called. They turned out to be our editor, M. Jacques Fouccrolle, of Liège, and his daughter. I had only once before met M. Fouccrolle, and had not the least knowledge of his family affairs. As there was no train leaving before five o'clock, I asked them to stay to lunch, and introduced Mr. Peters to them.

We were sitting taking coffee when Mr. Peters suddenly exclaimed, 'There is a spirit standing and patting that gentleman on the shoulder.' I asked him to describe his appearance. Mr. Peters said that he had hair shot with grey, bald forehead, and a chin-beard.

M. Fouccrolle said, 'It is probably my cousin, Léon, who died a few weeks since.'

'Certainly not,' replied Mr. Peters, quickly. 'He says that he has been "dead" some years, and is no relation whatever to you. You have not met him for a long time. He was a schoolfellow of yours. He says his name was Martin.'

M. Fouccrolle shook his head thoughtfully. 'It is impossible for me to recall any such person. What was his first name?'

'I cannot get that,' said Mr. Peters, 'but he tells me that you have a portrait of him in an old faded plush album. He shows me the album. He turns over the pages—one, two, three, four, five, six—he points to the sixth page. The portrait is to the left, opposite that of a lady in crinoline.'

'I have, indeed, such an album,' said M. Fouccrolle, slowly, 'but it has lain for years stowed away in my attic. I will look for it, and see who the person described can be, as soon as I get home.'

Mr. Peters then delivered a message which the spirit wished to give, and the visitors shortly afterwards left. A couple of days afterwards they informed me by letter that Mr. Peters' description was correct in every particular. At the top of the sixth page of the album, to the left, there was precisely the portrait of a gentleman named Martin, who had been a schoolfellow of M. Fouccrolle's. Right opposite to his fading counterfeit was a lady in an elegant crinoline.

How will the persons who reject mediumship explain such events, which are much too numerous and too well attested to be denied purely and simply? It really needs the action of a sixth sense to be able to perceive an object which is sixty miles away, among forgotten papers, in a dusty attic.

#### THE BENEFIT OF HYPNOTISM.

Dr. E. D. Babbitt, writing in the 'Light of Truth' of February 27th, gives some good instances of the benefit of hypnotism when wisely employed by capable practitioners, and at the same time defends mediumship from the aspersions cast upon it by the author of the work entitled 'A Great Psychological Crime.' Dr. Babbitt says:—

'When Dr. Buchanan gave his experiments on the brain in New York the poet, William Cullen Bryant, touched the organ of ideality in a sensitive young man, enkindling it to such an extent as to induce him to launch out into a beautiful flow of language. A California woman who was bestialised by the opium and alcohol habits of thirty years, was cured almost immediately by hypnotism, more properly named psychoma. Three or four treatments accompanied with proper suggestions so revolutionised her system that she has remained cured during the several years that have followed. Dr. James Braid, of

England, Drs. Bernheim, Bjornstrom, Voisin; the two great doctors Elliotson of England and Charcot of France; have given thousands of examples of the grand influence, both physical and moral, of rightly directed psychoma. Liébeault, of Nancy, France, psychomised thousands of school children, all of whom, so far as is known, were benefited thereby. And yet notwithstanding these and a multitude of other facts, an unknown author comes out with a book called "A Great Psychological Crime," which condemns hypnotism and mediumship as being destructive of both human bodies and souls. Such an author perpetrates a crime against humanity. Hypnotism, like everything else in the world, can be perverted. It may be used by designing minds, but it is an eternal reality and must not be ignored. It deals with those psychic forces which are the glory of the human mind. The subject need not become over-sensitive. While in a psychic state he should be impressed to become self-controlled against the influence of either man or spirit when necessary. He should also acquire the power of self-psychology as soon as possible. Even a partial degree of auto-psychoma will often banish weariness and pain and give the mind a new illumination. The author of "A Great Psychological Crime" is more absurd than the one-sided Thomson J. Hudson in his "Law of Psychic Phenomena," who strove so hard to wrap the world in gloom by ignoring the proofs of a glorious life to come. Mediumship, whatever its imperfections may be, opens up to the world the sublimity of the human soul and carries man many degrees farther into the science of the Universe than could be done without it. The greatest geniuses in all ages have received inspirations from the higher life and their phases of mediumship have blessed the world.'

LETTERS TO THE EDITOR.

*The Editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.*

Mr. Stainton Moses.

SIR,—I wish to add my protest to that of Mr. R. J. Lees against the assumption that Stainton Moses inspired Mrs. Piper's assertions about the non-existence of sin in the spiritual world. I write at the request of a control calling himself Moses, who has communicated with me through planchette and ouija, and who says that, though he has communicated with Mrs. Piper, he is not responsible for these assertions, and that they are dictated by a 'lost soul.' He added, I may say, in answer to a question, that he did not mean by this expression 'lost for ever.' The statements made by this control are on a uniformly high level and impress one with his kindness and goodness.

'AN INQUIRER INTO SPIRITUALISM.'

Reminiscences of Alexis.

SIR,—Seeing in 'LIGHT' the reference to Alexis, I was reminded of what a friend told me once, and think it may interest your readers. My friend, Miss de H. (sister of General de H., who wrote 'A Campaign with Zumalacarrégui'), said that when she was a girl living in Paris, she was one evening at the salon of the Duchesse de Grammont, when Alexis was present. He was asked to give some examples of his power, then almost unknown, and selected Miss de H., who was the youngest in the room, to mesmerise. But she was determined that he should not, so of course he could not. He tried a long time, and when he gave up trying he said to her in a low voice, 'You shall be sorry.' That night she could not speak, and for a whole year her organs of speech were paralysed; she could not even whisper. Then one morning she heard the voice of her sister, who had been at a distance, and cried out 'There's Gertrude.' After that she could speak.

She also told me that afterwards, when she was in Germany, she met an old military officer, whose name I forget, (a Baron somebody, whose name began with G), who told her that he was at the siege of Badajoz, but did not receive his promotion, as the despatch which the Duke of Wellington sent home recommending him, was lost. He sent for Alexis, who brought with him a clairvoyant. This young man, having been mesmerised, described a house in a street in London, gave the name and the number, and said the despatch was in a cupboard of a certain room. The Baron wrote to a friend in London, who found the house, and ascertained that the Duke had lived there once, and in the cupboard described was found the despatch, and the Baron, though late, got his promotion.

Topsham.

W. GLANVILLE.

'Self-Help for Struggling Societies.'

SIR,—I noticed in the columns of 'LIGHT,' recently, an appeal for funds in furtherance of the cause of Spiritualism in a particular district. While in full sympathy with the writer in his desire for help, I am, in the general interests of the movement, decidedly at variance with his method of obtaining the desired assistance, namely, by appeal through the columns of 'LIGHT.' In the first place, 'LIGHT' may, I think, be justly termed the official organ of Spiritualism in this country. It is, or ought to be, procurable at every Spiritualist meeting-place in the land. It is, or ought to be, successfully used in furthering the truths of Spiritualism by everyone who has the desire that the truth shall be made manifest. Secondly, as it is, or ought to be, successfully used by all poor and struggling Spiritualist centres in their desire to make known their existence to those in their neighbourhood, its columns are not, or should not be, considered open to appeals for local help from the general body, as other struggling societies cannot be expected to circulate such general appeals when in as urgent need of help for their own particular district. Without raising the moral point as to whether money obtained by appealing to the generosity of others can be truly said to enable any society to start 'free from debt,' I recommend all Spiritualist societies to take a leaf out of the book of the Scottish Church. The Established Church journal, 'Life and Work,' is general to the whole Establishment, but each individual congregation has its 'Parish Magazine,' which monthly journal is simply the official organ, 'Life and Work,' plus a local supplement or an outside cover, bearing the name of the individual congregation. Let us take a hint from that land, sometimes spoken of in times past as the land of pride and poverty. There are worse faults than pride when it springs from the noble desire to be independent, and worse schools than poverty for bringing out the grit that is in us. In brief, let each society use their journal, 'LIGHT,' in the same manner as 'Life and Work' is used throughout the length and breadth of Scotland, each society inserting its local supplement, giving, if nothing more, its times and place of meeting, and judiciously circulating the same, with the assured result of attracting to their meetings all the earnest thinkers of their respective districts. If this be done, the columns of their own district 'supplement' will become the legitimate avenue for the solicitation of help for their local needs.

A. H. B.

Counsel by Automatic Writing.

SIR,—The first paragraph of the subjoined communication I received with an injunction to make it known to others. It is so pregnant with meaning and explanation that any comment is superfluous: it requires, rather, to be specially 'pondered in the heart.' The rest I received a day later:—

'There are seasons when the Divine Spirit of Spirits doth give unto man a lease to do as he will: no powers or guides are allowed to do anything to guide him then. Hence awful actions, wars, and dreadful diseases.

'God is the soul of men. God is all, in all, and through all. Let thy acts be charitable, for charity is the virtue of the soul. The glory of a man is his charity, and not his strength or wisdom. For strength and wisdom are but God's gifts adapted unto the soul before it is incarnate in the body. The decree is that they shall adapt themselves to the body as it grows. But charity, whether it be of goods or advice, is given by man's free will, not by bearing in any manner. Nurtured within the soul, it is for the body to give vent to the expression conveyed by the soul. It is also wise to measure the extent to which the soul doth express itself with charity to the body. For it is not good to be so charitable that thou thyself dost need the charity so freely given by thyself.

'Be warned of men who crave for the lust which is of the flesh. For inasmuch as thou dost mix thyself with these creatures, so do the emanations of their bodies enter into thine, and thou art corrupted. It is the decree of the omnipotent OMN that men may guard themselves from these matters concerning the flesh. For it would not be well for all to be of the same calibre, for then who should have discrimination between that which is right and that which is wrong?

'Again, guard thy body from the over-use and abuse of the gift of herbs\* and drink. For is this not given thee for good use and not bad? If thou dost so thereby will thy soul become polluted.

'Pray, for by prayer thou wilt lift thy soul nearer its own destiny, for prayer with faith is the opening and attracting of the soul to God.

'Fast occasionally, for by fasting thou dost recuperate the body that it may sustain itself, and overcome the weaknesses that assail the body.'

Ω.

\*Tobacco.

### The Bible and Spiritualism.

SIR,—Having been a Bible student for many years, may I express my deep sympathy with the correspondent of yours who so far succeeded in his protest as to elicit from you the inspiring article 'Be not Afraid'?

If I am not very much mistaken there was very good reason for forbidding the Israelites to seek communion with the dead—in their day—and even now is it not an unmistakable fact that, comparatively speaking, few are able to bear it? For lying spirits do abound, and in my humble opinion, one of the surest means of finding this out is to try the spirits for ourselves. But it needs courage, and more than courage, to cope successfully with spirits of evil, for, however much certain Spiritualists may dispute the fact, all spirits are not disembodied ones. If the Apostle Paul had not been conversant with spirits, and a discernor of them, he would never have been able to distinguish the clean from the unclean. I am not unmindful of the dangers attending spirit communion, nor am I unmindful of the danger of indiscriminate Bible teachings. To every man his own work. One man's meat is another man's poison. But, as a reader of 'LIGHT,' and as one of those who could not find the more advanced truths of revelation in the churches, may I express the wish that 'more light' might be culled from the pages of the sacred volume even by those who call themselves Spiritualists? for though by painful experience I have learned that impartial Bible investigation is no easy task, yet it pays with abundant interest all honest searchers after truth.—Yours, &c.,

HERBERT HODGSON.

Hexham House, Southend-on-Sea.

### Class Antagonism.

SIR,—In his address on the 'Super-Personal Element in Man,' as reported in the issue of 'LIGHT' of March 12th, Mr. J. Bruce Wallace laments the attitude adopted by a certain type of social 'reformer,' who endeavours to foster the spirit of class antagonism that exists between capitalist and worker. Being an individual of the kind alluded to, I should like to say a few words in opposition to the view expressed by the lecturer.

Let us get at the *source* of this class antagonism. Is it to be found in the individuals *inter se*, or is it an inevitable result of antagonism of interests of capitalist and worker, inherent in the economic conditions?

It is necessary for the worker, in order to live, to get access to the means by which the necessities of life are produced, *i.e.*, raw material, machinery, &c.; and, possessing none of these, he is compelled to sell to the capitalist his only possession, his labour-power, or, in other words, his physical energy and skill. The worker has to give to the capitalist a full day's labour-power, that is to say, so much of it as will not render him unfit to repeat the transaction. In exchange he receives, under normal conditions, just as much, and no more, of the necessities of life as is required to keep up the repetition of the same bargain every day, according to the standard of life of his station and country. The more the capitalist can squeeze out of the worker, the better for the capitalist, and he is for ever, therefore, trying to make that portion of value created by the worker for which the latter is not paid, as large as possible, and the portion of value for which he pays the worker as small as possible.

Hence the class antagonism; which manifests itself in strikes, lock-outs, black-lists, &c., and it is impossible (whether by the 'bonus,' 'premium,' or 'share' wages system or any other ruse) to reconcile this diametrical opposition of interests between capitalist and worker, so long as capitalism is the prevailing social régime, for, as I have shown, the *raison d'être* of the capitalist is to exploit the worker, and the former is for ever, therefore, the oppressor and enemy of the latter.

That this class antagonistic feeling is spreading is as apparent as it is inevitable, and it will culminate in the overthrow, by means of the ballot-box, of the governing class (the capitalists) by the subject class (the workers), and the seizure of the means of life by the latter, who will employ them for the welfare of the whole community, instead of for the benefit of the few to the detriment of the many, as at present.

Hence the endeavour, on the part of the type of social 'reformer' to which the speaker referred, to promote this class feeling of antagonism, in order to bring about as speedy a termination as possible of the class struggle and all its concomitant evils of misery, poverty, and degradation.

All who seek to smother up or subdue the ripening class-consciousness of the workers, however well-meaning they may be, are but prolonging and intensifying the oppression and wretchedness of the people, and the lecturer may thereby look forward to his store of 'terrible revelations' ever increasing.

'SOCIALIST.'

### An Explanation Invited.

SIR,—As a constant reader of your valuable paper, I have always been interested in the questions and instructive answers passing between your many correspondents; now, with your permission, I should like to relate a little experience of my own, hoping that some of your readers may be able to explain clearly the meaning of the phenomenon.

I had retired and was resting on my back, thoughtful and passive but sleepless. I had been in this condition perhaps an hour, when looking up I saw above me, at a distance of a foot or more, a perfect reflection of myself, save as to one thing; the reflection wore eyeglasses, which I had laid aside for the night.

We looked each other straight in the eyes for a brief moment; then the reflection faded away. The mystery may be easy of solution perhaps, but to me it seemed very strange, about the eyeglasses especially. No doubt I shall find the needed light where I always do, in our ever-welcome weekly guide, the London 'LIGHT.'

Burghampton, New York.

J. A. PERRY.

### SOCIETY WORK.

Notices of future events which *do not exceed* twenty-five words may be added to reports *if accompanied by six penny stamps*, but all such notices which *exceed* twenty-five words must be inserted in our advertising columns at the usual rates.

[AS WE SHALL GO TO PRESS EARLIER THAN USUAL NEXT WEEK, CORRESPONDENTS ARE RESPECTFULLY REQUESTED TO TAKE NOTICE THAT WE SHALL BE UNABLE TO PUBLISH ANY CONTRIBUTIONS UNDER THIS HEAD IN OUR NEXT ISSUE.]

BRIGHTON.—BRUNSWICK HALL, BRUNSWICK-STREET EAST.—On Sunday last Mrs. Russell-Davies gave a very instructive address. Speaker on Sunday next, Mr. Pickering. Hall open every Tuesday, 3 to 5 p.m., and Saturday, 7.30 to 9 p.m., for inquirers, reading, &c.—A. C.

HACKNEY.—YOUENS' ROOMS, LYME-GROVE, MARE-STREET.—On Sunday last Mr. R. Boddington gave an interesting and instructive address on 'The Key to the Past' to an attentive and appreciative audience. On Sunday next, at 7 p.m., Miss Chapin. On Good Friday, at 7 p.m., the usual social meeting will be held as above. All friends welcome.—H. A. G.

FINSBURY PARK.—51, MONSEL-ROAD.—On Sunday last Mr. Willis presided, and gave a reading, and after a trance address by Mr. Farrant, Mrs. Willis gave clairvoyant descriptions. An organ recital by Miss Taylor was appreciated. On Sunday evening next a special meeting will be held, and an address on 'The Sign of the Cross' will be delivered.—A. C. B.

BATTERSEA PARK-ROAD, HENLEY-STREET.—On Sunday last Mr. Rand, of Hackney, delivered an address on 'The Soul's Embarrassment' to an attentive audience, and ably answered questions. Miss Morris presided. On Sunday evening next, Mrs. Despard; at 3 p.m., Lyceum. On Wednesday, Band of Hope; and on Saturday, our monthly social.—D. G.

CLAPHAM SPIRITUALIST INSTITUTE, GAUDEN-ROAD.—On Thursday, the 16th inst., Mrs. Boddington gave excellent psychometry to a crowded circle. On Sunday last a splendid address and inspirational poems were given on subjects selected by the audience. On Wednesday, the 30th inst., at 8 p.m., Mr. William Lynd will exhibit and explain Radium. Tickets 1s. and 2s. 6d. Good Friday, members and friends' Cinderella social. Tickets 1s.—B.

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—The exhibition of spirit photographs on the 18th and 19th inst. was an undoubted success. The hall was filled when Mr. H. Blackwell delivered his address on 'Spirit Photography' in all its bearings. On Sunday last Mr. J. Metcalfe spoke ably on 'Facts versus Faith,' and much interesting ground was covered. On Sunday next Mrs. Checketts will give an inspirational address; and on Monday, the 28th inst., Mrs. Heigham will speak on 'The Eventide of Life.'—K.

PECKHAM.—CHEPSTOW HALL.—On Sunday morning last the circle was well attended, and in the evening Mrs. Podmore gave very successful illustrations in clairvoyance to a large audience. Many good tests were given at the after-circle. On Sunday next, at 11 a.m., public circle; at 7 p.m., Mr. Taylor Gwinn, president of the Union of London Spiritualists. On Friday, the 18th inst., Mr. J. J. Vango, of Notting Hill, gave nineteen clairvoyant descriptions, of which fifteen were fully recognised. To a lady Mr. Vango described her stepfather, and gave a message, and details of his past life that left no doubt who he was. The lady, however, did not know whether he was alive or dead, but on making inquiries the following morning, she found that her stepfather was dead and buried.—VERAX.